Four Essentials We All Need

I Thessalonians 5:25-28

5-13-2026

INTRODUCTION:

***As a church, we must see the essentials that <u>all</u> of us need.**

In verses 25-28, we will see

4 essentials we <u>all</u> need:

I. All of us need:
THE _____ OF FELLOW-BELIEVERS (v. 25)

II. All of us need:
THE _____ OF FELLOW-BELIEVERS (v. 26)

III. All of us need:
THE _____ OF GOD (v. 27)

IV. All of us need:
THE _____ OF GOD (v. 28)

CONCLUSION:

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I. All of us need:
THE <u>PRAYERS</u> OF FELLOW-BELIEVERS (v. 25)

II. All of us need:
THE <u>AFFECTION</u> OF FELLOW-BELIEVERS (v. 26)

III. All of us need:
THE <u>WORD</u> OF GOD (v. 27)

IV. All of us need:
THE <u>GRACE</u> OF GOD (v. 28)

CONCLUSION:

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INTRODUCTION:

Last words are very important!

EX: Christ - "I am with you always..."
EX: A friend who says: "I'll be praying for you..."
EX: A mother who says: "Be careful."

*They are usually an expression of your heart.

(EX: When we write a letter, our closing remarks, promises, etc., are usually choice words and sincere words)

When we come to an end of a N.T. epistle, the tendency is to skim through the closing benediction without thinking about it. That should not be the case.

As Paul closes this letter, he does not waste words.

He succinctly describes four essentials that we all need. The emphasis is the idea of "all" - NOTE: "All" (v. 26); "All" (v. 27).

We all have needs (sometimes we are confused as to priority of needs; or in distinguishing needs from wants).

But all of us have needs. As a Christian, can you think of four things you need?

If you could think of 2 things you need from others and two things you need from God - what would come to your mind?

In any church, the four essentials that Paul lists in verses 25-28 must exist.

Without them we will have a powerless church, a cold (unfriendly) church, a heretical church, and a struggling church.

***As a church, we must see the essentials that all of us need.**

In verses 25-28, we will see

4 essentials we all need:

I. All of us need:
THE PRAYERS OF FELLOW-BELIEVERS (v. 25)

"Brethren" = is emphatic (this is the only instance in the epistle when it is placed first in the sentence).

Not only should the need to pray compel us to our knees, but the fact that we are "brethren" should motivate us. That tie (bond) of Christian brotherhood should cause a sincere desire in us to pray for each other.

"Pray" = present tense, denoting continual prayer.
A practice or habit of praying.

The words "for us" - refers to Paul, Silvanus (Silas), and Timothy (1:1).

NOTE: How Paul begins each epistle assuring the readers that he prayed for them; now he asks for prayer support also, because no mortal is beyond the need for prayer!

Paul was an apostle, but he still needed prayer.

Paul was chosen by God for a special task, but he still needed prayer.

Paul is enjoying a prosperous ministry, but he still needed prayer.

The only one who never needed to ask anyone to pray for Him was Jesus Christ.

In the Garden, He asked Peter, "What, could ye not watch with me one hour?" (Mt. 26:40). But note: He then said, "Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (v. 41).

Years ago, I never through it was necessary for me to pray for my pastor or Sunday school teacher.
After all, I had to pray for those who "really needed it": unsaved or "backslidden" relatives and acquaintances.
My thinking changed, however, when I began to understand the nature of the ministry; the importance of the pastor; the fact that even spiritual leaders at times face unpleasant experiences, internal struggles, discouragement, frustration with people, trials that test the faith, hindrances to studying the Word, etc.
What specifically would Paul, Silas, and Timothy need prayer about?

Cp. Paul's specific request -

--For his preaching:

SEE Eph. 6:18-20:

1. That God would give him the **words to say** (v. 19 - "utterance")

2. That God would give him the **boldness** to say it (v. 19b -20)

   SEE Col. 4:3-4:

3. That God would open doors of opportunity for him to speak (v. 3 - NOTE: Paul is in prison, desiring God to use him even in difficult circumstances).

4. That God would give him clarity in his speaking (v. 4 - "manifest" - to speak so that people can clearly see what you are saying; remember, Paul relied on God's power not his speaking ability - I Cor. 2:1-5).

In praying for my ministering of the Word, you should remember to pray about everything that would give credibility to the message I preach.

With people (pastors included) falling into immorality left and right, I urge you to ask God to put a hedge about me (I Tim. 4:16).

By your praying for your pastor, you are actually praying for yourself, because what God gives to me--in response to your prayers--I give back to you by the messages I preach and teach.

These preachers of the Gospel believed in the effectiveness (power) of prayer because:

1. They knew it was the means of gaining the blessing of God.

   Why was Paul so prosperous? The same way Spurgeon was: the prayers of the people.

   Paul was constantly asking people to pray for him - Rom. 15:30 - "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me"

   He said that through his trials the Corinthians were actually "helping together by prayer for us." (II Cor. 1:11).

   Why was Paul so successful and effective in his ministry? Was it because of his charisma? NO (Paul said "in presence [I] am base [lowly, timid] among you..." - II Cor. 10:1).

   Was it because of his preaching ability? NO (I Cor. 2:1-5).

   Was it because of all of his rabbinical training in the Scriptures? NO (Even though he was taught by the great Gamaliel - Acts 22:3).

   Paul depended, not on the flesh, not on zeal, not on his religious background (as a matter of fact, he considered all of that "dung" - Phil. 3:8).

He was a believer in prayer because he depended on God!

2. They believed in the effectiveness of prayer because they knew they wee in a battle with an enemy stronger than they were.

Paul "knew of no faster way to get the Gospel through enemy lines than by recruiting Christian converts into the secret service of prayer . . . He depended upon it as his basic weapon" (Cooper, cited in Hiebert, p. 256).

They knew the devil as a roaring lion was prowling around seeking someone to devour (I Pet. 5:8).

The need to be sober and vigilant in prayer is therefore a necessity!

Jesus said: "Watch and pray that you enter not into temptation."

II. All of us need:
THE AFFECTION OF FELLOW-BELIEVERS (v. 26)

ILLUS: Secular song of the early 1970's: "What the world needs now is love, sweet love."

"Greet" = to give a friendly welcome.

The word "kiss" = lit. an "expression of affection." From , which referred to the love or affection that friends have (a friendship love. EX: Jonathan and David; the Apostle John and Jesus; Lazarus and Jesus; Paul and Timothy).

Different cultures express friendship in different ways. The Italians hug; Americans shake hands; the Jews kiss on the cheek.

The "kiss" in the N.T. referred to:

1) a friendly sign of greeting where one would kiss another on the cheek.

a. The Rabbis were greeted this way (EX: Judas called Jesus "rabbi", then kissed Him - Mt. 26:48; Lk. 22:47)

b. It was to express your willingness to show hospitality to visitors (lk. 7:45).

2) The kiss also was an emotional sign of farewell - Lk. 15:20; Acts 20:37 (cf. DNTT, p. 548).

It is important to note that Paul qualifies the "kiss." A holy kiss." It is set apart from all impurity or sin. This means:

1. It is "not to be an expression of romantic love but of distinctly Christian love toward fellow believers" (Hiebert, p. 257).

NOTE: "Some believe that at this time the sexes were segregated in the church and the men greeted the men with a kiss and the women the women. (Falkner cited by Hiebert, p. 257; cp. also Vine's Exp. Dict. p. 296).

2. It was not to be a cold formality nor a hypocritical gesture that covered up one's true feelings.

In the N.T. there was an "absence of formality and hypocrisy, a freedom from

prejudice arising from social distinctions, from discrimination against the poor, from partiality toward the well-to-do. In the churches, masters and servants would thus salute one another without any attitude of condescension on the one part of disrespect on the other" (Vine, p. 296).

"All the brethren" = no one should be excluded from receiving gestures that show you care; to show your unity in Christ with them.

All would include - young, old, rich, poor, black, white, Spanish, English!

All would include even those Paul had to rebuke in this letter (4:11-12).

--A kiss shows that we are family
--A kiss shows that we are friends.
--A kiss shows that we are not distant, stand-offish, as is so often the case in fundamental churches in our country.

Should we greet each other with an expression of affection? Yes. Does it have to be a kiss on the cheek? No. But nothing is wrong with this so long as it is a "holy" kiss.

The problem is that in our culture, a kiss always has sexual connotations. In our city, you don't know if the one you are kissing has a communicable disease (Ex: AIDS).

The point being made is that, however we express it, we must be letting each other know that we care about each other! That we have feelings for each other. ours is the "church with a heart."

III. All of us need:
THE WORD OF GOD (v. 27)

"I Charge you" = to bind by an oath. Paul is saying: "I am telling you with all seriousness, promise me that you will have this letter read to everyone."

This word for "charge" is only used here in the N.T. - This command shows the extreme importance of this letter; for you see, this epistle (like the other epistles of Paul) was not just an ordinary letter!

They are the inspired words of God, and the people were to accept it as such! (SEE I Thes. 2:13).

"By the Lord" = supports again the authority behind Paul's command, and justifies the authoritative nature of this letter!

Paul wanted it read to all because he wanted no one to miss its message. If the letter was passed from hand to hand, some people might have been omitted, or others possibly could not read it for themselves (Hiebert, p. 258).

NOTE: Paul did not say: "Quote it, summarize it, expand upon it, put your own ideas into it" etc. but "Read it; and read it to all!"

Bible Christianity recognizes that the Word of God is for all, its principles are for all, its truths are for all!

The Scriptures were not limited to the "clergy." The Bible's message is not secret. The written Word of God does not require a special person to interpret it or properly understand it (unlike the practice of the Roman Catholic church).

God's Word is to all and for all.

None of us can "make it" without the Word of God!

In the same way a marriage will not remain stable if communication is blocked, a Christian's fellowship with God will suffer without a daily reading and meditating on the Word.

In the same way, your physical health is maintained by a daily consumption of balanced meals, your spiritual health depends on your daily intake of the Word.
Mt. 4:4 - "But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."
I Pet. 2:2 - "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby"
Job. 23:12 - "Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food."

IV. All of us need:
THE GRACE OF GOD (v. 28)

Paul's inspired letters did not end with a mere "Farewell" (cp. Acts 15:29) or "See you soon." They focused on God! They focused on the greatest need of man - the grace of God.

In all of Paul's epistles, he begins and ends by referring to the grace of God.

The "grace of Christ" was, you might say, the front and back cover of his books. Grace is, in a sense, the bread that surrounded the meat on the inside of the sandwich.

The grace of Christ is "the alpha and omega of Paul's letters." (Hiebert, p. 260).

NOTE: Every time Paul closes a letter by saying "Grace be with you," it is always the grace of the Lord Jesus Christ.
(Exceptions: Col. 4:18, I Tim. 6:20; II Tim. 4:22 - where He just says "Grace be with you.")

Why is it always the grace of our Lord Jesus Christ?

God's grace only comes through Christ!

All of the blessings God ever gives to anyone come from the second Person of the Triune Godhead.

NOTE: Paul is writing to believers who have already experienced the saving grace of God.

God's grace is not merely needed by the lost but by the saved.

God's grace does not come only to gain salvation, but to live out your salvation (Phil. 2:12-13).

Eternal life is not the only gift Christ gives to us who don't deserve it; but abundant life comes to His children also!

We all need His grace day by day!

As the hymn goes, "I Need Thee Every Hour"

What greater blessing could we wish on anyone than the grace of Jesus?

What greater prayer request could we pray for someone than the grace of Christ?

What greater conversation could you have with anyone, than to share how gracious our Lord Jesus is?

CONCLUSION:

A church can go without bulletins on Sunday, picnics, banquets, and dinners, a library or bookstore, or even a beautiful building to meet in.

But we cannot go without

1) Prayer
2) Affection
3) The Word of God
   &
4) The grace of God!